THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.*"—REV. 20: 12-13.

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THE "MORMON" DOCTRINE OF DEITY.

DISCOURSE DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY EVENING, AUGUST 18, 1901, BY ELDER BRIGHAM H. ROBERTS.

My brethren and sisters, there are two things which conjoin to make this conference of the Young Men's and Young Women's Improvement Associations of the Salt Lake Stake of Zion an interesting occasion. One is the approaching working season for Mutual Improvement associations. I speak especially with reference to the exercises which the Yonng Men's associations will begin. They will this winter take up a course of study in "Mormon" doctrine—the first principles of the Gospel, or at least, some of them; and a large division of the Manual which has been prepared for their use will deal with the subject of the Godhead. For this reason I thought the time opportune to call attention to some of the doctrinal features pertaining to this subject. Our beloved Prophet, Joseph Smith, made this important statement: "It is the first principle of the Gospel to know for a certainty the character of God;" and then he added something which to some ears is a little offensive, "and to know that we may converse with Him as one man converses with another." Since to know the character of God is one of the first principles of the Gospel, the subject of the Godhead is given a prominent place in the Manual for our Young Men's associations during the coming season.

That is one thing which makes this conference an interesting occasion. Another thing which contributes to the interest of this conference, and also this subject, is the attention which of late has been given to what is called the "Mormon view of God" by sectarian ministers among us; which interest found expression in a course of lectures during the past few months by one of the prominent ministers of this city, and also in a discourse delivered by another minister before the Teachers' association of the Utah Presbytery, no later than last Friday, in which certain strictures were offered concerning our doctrine of God. It will perhaps be well to read the report of what, in substance, was said on that occasion by the reverend gentleman who thought proper to take up this subject before that association. I read from the synopsis of his discourse published in one of the morning papers:

"At this point Dr. Paden made his address, first taking up some of the standard writings on "Mormon" doctrine and reading from them the ideas of God as incorporated in the "Mormon" faith. He read from the Catechism in relation to the Godhead, wherein it is stated that there are not only more Gods than one, but that God is a being of parts, with a body like that of a man. He then read from the Doctrine and Covenants, where it is stated that the words of the Priesthood are the words of God. After calling attention to the material view of God as set forth in these teachings, the speaker said he thought he could see a tendency towards a more spiritual idea of God among the younger and more enlightened members of the dominant church, and noticed this in the writings of Dr. Talmage especially. Referring to the Adam-God idea, the speaker said that he had not investigated it much, but thought that the Mormon Church was ashamed of such an idea. He placed special stress on the idea that when men attempted to give God a human form they fashioned Him after their own weaknesses and frailties. A carnal man, he said, had a carnal God, and a spiritual man a spiritual God. The teaching of a material God, said he, and of a plurality of Gods, I think is heathenish. The material conception of God is the crudest possible conception."

I take it that we may classify under two heads the complaints here made against us with reference to the doctrine of Deity.

First, we believe that God is a being with a body, in form like man's; that He possesses body, parts and passions; that, in a word, God is an exalted man.

Second, we believe in a plurality of Gods; and further, that somewhere, and some time, through development, through enlargement, through purification until perfection is attained, man, at the last, may become a God.

I think these two complaints may be said to cover the whole ground of what our reverend critics regard as our errors on the subject of God.

The task before me, on this occasion, is to take this subject and present to you what in reality the Church of Jesus Christ of Latter-day Saints teaches with reference to the Godhead.

Very naturally, one stands in awe of the subject, so large is it, and so sacred is it. One can only approach it with feelings of reverential awe, and with a deep sense of his own inability to grasp the truth and make it plain to the understandings of men. In the presence of such a task one feels like invoking the powers divine to aid him in his undertaking; and, paraphrasing Milton a little, one could well cry aloud, What in me is low

raise and support, that to the height of this great argument may I justify the faith we hold of God.

Here let me say that we are dependent upon that which God has been pleased to reveal concerning Himself for what we know of Him. To-day, as in olden times, man cannot by searching find out God. While it is true that in a certain sense the heavens declare His glory and the firmament showeth His handiwork, and proclaim to some extent His eternal power and Godhead, yet nothing absolutely definite with respect of God may be learned from those works of nature. I will narrow the field still more, and say that such conceptions of God as we entertain must be in harmony with the doctrines of the New Testament on this subject; for, accepting, as we do, the New Testament as the Word of God—at least part of it—any modern revelation which we may claim to possess must be in harmony with that revelation. Consequently, on this occasion, all we have to do is to consider the New Testament doctrine with reference to the Godhead. This, I believe, will simplify our task.

Start we then with the teachings of the Lord Jesus Christ. It is to be observed in passing, that Jesus Himself came with no abstract definition of God. Nowhere in His teachings can you find any argument about the existence of God. That He takes for granted, assumes as true; and from that basis proceeds as a teacher of men. Nay more; He claims God as His Father. It is no use to quote texts in proof of this statement; the New Testament is replete with declarations of that character. What may be of more importance for us at the present moment is to call attention to the fact that God Himself also acknowledged the relationship which Jesus claimed. Most emphatically did He do so on the memorable occasion of the baptism of Jesus in the river Jordan. You remember how the Scriptures, according to Matthew, tell us that as Jesus came up out of the water from His baptism, the heavens were opened, and the Spirit of God descended like a dove upon Him, and at the same moment out of the grand stillness came the voice of God, saying, "This is my beloved Son, in whom I am well pleased." On another occasion the Father acknowledges the relationship—at the transfiguration of Jesus in the mount, in the presence of three of His Apostles, Peter and James and John, and the angels Moses and Elias. The company was overshadowed by a glorious light, and the voice of God was heard to say of Jesus, "This is my beloved Son; hear Him." Of this the Apostles in subsequent years testified, and we have on record their testimony. So that the existence of God the Father and the relationship of Jesus to Him is most clearly shown in these scriptures. But Jesus Himself claimed to be the Son of God, and in this connection there is clearly claimed for Him divinity—Godship. Let me read to you a direct passage upon that subject; it is to be found in the testimony according to St. John, and stands as follows:

"In the beginning was the Word, and the Word was with God, and the Word was God.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

The identity between Jesus of Nazareth—"the Word made flesh"—and the "Word" that was "with God in the beginning," and that "was God," is so clear that it cannot possibly be doubted. So that the Son is God, as well as the Father is God. Other evidences go to establish the fact that Jesus had the Godlike power of creation. In this very passage I have just read it is said:

"All things were made by Him;" that is, by the "Word;" "and without Him was not anything made that was made.
"In Him was life; and the life was the light of men."

One other scripture of like import, but perhaps even more emphatic than that, is that saying of Paul's in the Epistle to the Hebrews:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
"Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds."

Not only one world, but many worlds; for the word is used in the plural. So that we find that God the Son was God the Father's agent in the work of creation, and that under the Father's direction He created many worlds. There can be no question as to the divinity, the Godship, of Jesus of Nazareth, since He is not only God the Son, but God the Creator also.

[TO BE CONTINUED].

WAS EDEN IN AMERICA?

PROFESSOR O. F. COOK, a government scientist of high reputation takes the ground that human civilization made its first start on the American continent, that the cradle of the human race was not, as scientists have believed, in Asia, but that the rest of the world was peopled from what is now known as America. Professor Cook proposes to issue a book shortly setting forth his reasons for the startling theory. He is so confident of the correctness of his views that he does not hesitate to assert it as a fact, almost beyond successful dispute. He adduces in support of his doctrine a quantity of interesting data, based chiefly upon the distribution of certain common food plants, on which mankind, since very early times, has been obliged to subsist. Monuments and other ancient relics, he says, may have been more or less value as evidence in the consideration of such a problem, but cultivated food plants are living and permanent data, on which human activities depend, and from which man cannot detach himself.

A government special agent for tropical agriculture, Professor Cook has had exceptional opportunities for studying this great ethnological question from a botanical view-point, thus opening up the subject along novel lines. A Washington correspondent says:

"The most important evidence obtainable in the case is furnished by the cocoanut, which, Professor Cook says, was undoubtedly cultivated during prehistoric times in tropic America and Polynesia. Now, where did the cocoanut originate? In America, beyond a doubt. All of the plants nearly related to the cocoanut palm are American, and none of them are

found in the old world. That the cocoanut was not native to any part of Polynesia has been settled beyond dispute; therefore, the Polynesians must have gotten the cocoanut from America.

"So much being granted, it is certain that the cocoanut could not have reached Polynesia from America unless carried by man. It used to be imagined that this kind of palm had made its way around the world by the aid of ocean currents, but now it is known that such a thing was impossible. Nothing could be more poetic than the notion of the tree dropping its fruit into the sea, to float away to barren islands and prepare them for habitation by humankind. Cocoanuts are not at all adapted for making ocean voyages on their own initiative. They soon spoil when exposed to wet, and after being afloat for a short time would not be in a condition to germinate. Pickering, in his 'History of Plants,' says: 'In all the breadth of the Pacific I have never met with an instance of a cocoa palm having spontaneously extended itself from island to island.' Certainly it is most rare for a drifted cocoanut thrown upon the beach to produce a tree. Practically, indeed, such a thing never happens.

"In low and moist areas cocoa palms will not survive without help by man: deprived of his aid they are stifled by other growths—the baby trees particularly. If one of the nuts should by chance plant itself and sprout on a lonely island shore, it would soon be smothered and killed. The trees will grow and live only under cultivation; nowhere in the Pacific is a wild one to be found. Thus the Cingalese say that 'the cocoanut will not grow away from the sound of human voices.'

"Professor Cook believes that the cocoanut palm first grew in fertile valleys among the lofty mountains of Colombia, in South America, the idea that it is exclusively a tree of the sea coast being a mistake. There is even a likelihood, he thinks, that the wild ancestral type of the cocoanut still flourishes in that region, and, if so, that its seeds would be better for planting than those of the long cultivated stock, the nuts being probably more highly flavored and with thicker meat.

"Far back in prehistoric times there dwelt in tropical America, according to Mr. Cook's theory, a civilized people. Theirs was the first civilization that had dawned in the world, and they were agriculturists. They cultivated the cocoanut, which had been obtained originally from the valleys among the mountains, and in the course of time they carried it with them westward on their voyages across the Pacific. . . . The sweet potato, the sugar cane and the yam probably originated in America, and possibly the same may be said of the taro. These are plants without which the early Pacific islanders could not have survived, if the cocoanut be included with them inasmuch as there are no important food plants native to Oceanica. Thus it may be said that the Polynesians subsisted mainly upon American provender.

"The sweet potato, says Mr. Cook, certainly existed in prehistoric times in South America, all over Polynesia, and clear across the tropics of the old world. Even at the present day the Pacific islanders call this vegetable "cumar" the name by which it is known to the modern Indians in Ecuador.

"In summing up his argument, Prof. Cook says: 'The prehistoric trans-Pacific communication, of which evidence is now being sought with great diligence and expense in Alaska and Kamschatka, took place within the tropics. A careful study of the peoples of the shores and islands of the Pacific, giving special attention to the species and varieties of their food plants, might be undertaken with reasonable prospects of decisive results upon many questions now approached only by theory and conjecture, and upon which little light can be expected from the tribes of polar regions, who long since left behind them not only their tropical economic plants but all the agricultural arts and habits which their remote ancestors may have possessed.'

"All the data collected by Mr. Cook go to show, in his opinion, that the primitive culture race which settled Polynesia and extended itself from the Hawaiian islands to Madagascar was of American origin. They were the people who brought the cocoanut and sweet potato to the islands of the Pacific, and to them may be attributed the earliest agricultural civilization of which there is any record."—*Provo Enquirer.*

WORDS OF WISDOM.

SOME time ago President Roosevelt, then Vice-President, while in Chicago, was invited to speak in one of the churches there. The following paragraphs are quoted from his address:

"The man who is doing ordinary work well is doing it for the Lord. I don't like to see a slack man in any line of work. If a man is slack in business relations you cannot draw upon him heavily in spiritual contests."

"No man, not the best of you, lives out the best that he learns in his church. If he but tries to follow the word, to do it, he has accomplished much. But to hear it only, and then fall short of practice, is worse than folly."

"It is all right to drive the evil spirit out. The evil spirit will come back again unless there is constant exercise to keep it out. There is not one of us who practices religion as he should, and we need to be ever alert to live up to biblical ideals."

"With sweetness we must have strength. We must have power to do work under discouragements. If under a strain you lay down you are weak, but if you push on you will come out ahead in life. But remember, in all this, that we have got to do our duty to our neighbor as well as to ourselves. In standing up for our rights we should not trample on the rights of others."

"Work in this world in material things so that everything you do is done thoroughly. I remember Ruskin's assertion that you could tell when a man is a good worker if he works for the sake of the work or the sake of the fee. If a man's only idea in doing a job is to do as little as he can and get paid for it, he will not be much of a success. Every man should get justice for himself, but first be sure he does justice to others."

"There are black hours for all of us—hours when in despair, disheartened and alone so far as mortal companionship goes, we feel that the future holds nothing but bitterness. Then is when we should arise, shake off the lethargy of hopelessness and resolutely wrest success from failure. Do your full duty all the time, flag not in a just fight, and the losing side will not be yours."—*Deseret News.*

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

UTAH'S sugar factories are now in full swing for the season.

THE Salt Lake High School is now located in the old University buildings.

THE recent discovery of oil is said to have caused a substantial boom in Sanpete county.

IT is estimated that over 100,000 tourists visited Salt Lake City during the past summer.

THE corner stone of the Carnegie public library building at Ogden, was laid on September 22nd.

NORMAN FILLMORE has been appointed postmaster at Burrville, Sevier County, vice G. B. Waters, resigned.

FRANK T. HINES of Salt Lake City, has been appointed second lieutenant in the artillery corps of the regular army.

THE Oregon Short Line Railroad is about to expend half a million dollars in the erection of machine shops at Pocatello, Idaho.

THE Elks' Carnival opened in Salt Lake City on Friday, the 20th ult., having been postponed on account of President McKinley's death.

THE Sevier mine in the Gold Mountain district, Utah, has been purchased by the Western Exploration Company for the sum of $150,000.

HEBER NELSON of Holliday, Salt Lake county, Utah, lost his life in Mill Creek canyon, the 14th ult., through being crushed between his wagon and a gravel bank.

GENERAL Conference of the Church of Jesus Christ of Latter-day Saints, was held in the Salt Lake Tabernacle, on Friday, Saturday and Sunday, October 4th, 5th, and 6th.

THE Scandinavians of Utah and Idaho held a highly enjoyable reunion at Logan, on Saturday and Sunday, the 21st and 22nd ults. Apostle Lund and other prominent citizens were present, and made addresses.

UTAH and surrounding country paid respectful homage to the memory of the late President McKinley, by holding memorial services in every town and village, on Thursday, September 19th, the day of the President's funeral at Canton.

A CONVENTION of the Young Men's Mutual Improvement Associations of the Weber Stake of Zion, was held in Ogden, on Sunday, the 22nd ult., when the different phases of Mutual Improvement work were thoroughly and profitably discussed. A similar meeting was held in Provo the same day.

GENERAL WILLIAM J. PALMER and Mr. George Foster Peabody, late stockholders in the Pleasant Valley Coal company, have subscribed $50,000 to be divided among the heirs of each employe of the company who lost their lives in the explosion at Scofield in May, 1900, and $40,000 for hospital and other charitable purposes.

HON. DAVID H. PEERY died suddenly at his home in Ogden, on Tuesday, September 17, 1901. Mr. Peery was one of the most prominent citizens of the State, having settled in Utah in 1864, and being indentified with its development and growth ever since. He was born May 16, 1824, in Tazewell county, Virginia, and was consequently 77 years of age at the time of his demise.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 10, 1901.

EDITORIAL.

LIBERALITY OF THE GOSPEL (2).—The doctrine of rewards and punishments gauged by our obedience or disobedience, is one which occupies an important place in the faith of the Latter-day Saints. It is a *natural*, a *just* law, that all mankind shall be judged "according to their works." If we have been faithful over a few things in this life, we shall be made rulers over many things in the life to come. In this, as in all other respects pertaining to the salvation of the children of men, the Savior set the pattern. Paul, addressing the Hebrews, expounded just such a doctrine. Said he, "Though he (Christ) were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." In other words the Savior gained the exalted position He now occupies, through His exemplifying while in the flesh a determination to do the will of the Father. Further quoting from Paul, we have His statement to the Corinthians that "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." Such doctrine shatters once and for all, the absurd theory advanced by many theologians, that repentance at the eleventh hour will suffice for an exaltation in the Father's Kingdom. John, speaking of the same subject says: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." These passages must make plain to the intelligent reader that our condition in the life to come, will be as we choose to make it while in this life. They tear asunder the orthodox theory of perpetual fire and brimstone, and make clear and plain the justice of God in grading his children according to their merits while in the flesh. The Savior said, "In my Father's house are many mansions," and this is in direct accord with the whole tenor of the Scriptures. The Latter-day Saints would not consign to everlasting torment, all who do not believe as they do. No; they have been taught to know better than that. The revelations of God teach them that men will be classified behind the vail "according to their works," and will find lodgment in such mansions as will be congenial to their respective conditions. On this

point the book of Doctrine and Covenants is very specific, for in the 76th section thereof we read concerning the resurrection of the just:

"They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power, and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. They are they who are the church of the first born. They are they into whose hands the Father has given all things—they are they who are Priests and Kings, who have received of his fulness, and of his glory, and are Priests of the Most High, after the order of Melchisedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. . . . These are they who shall have part in the first resurrection. . . . These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical."

Of the terrestrial world, they "whose glory differs from that of the church of the first born, who have received the fulness of the Father, even as that of the moon differs from the sun in the firmament," the same authority records:

"Behold, these are they who died without law, and also they who are the spirits of men kept in prison, whom the Son visited, and preached the Gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it. These are they who are honorable men of the earth, who were blinded by the craftiness of men. These are they who receive of his glory, but not of his fulness. These are they who receive of the presence of the Son, but not of the fulness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun. These are they who are not valiant in the testimony of Jesus; wherefore they obtain not the crown over the kingdom of our God."

Describing the glory of the telestial, "which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament," the revelation continues:

"These are they who received not the gospel of Christ, neither the testimony of Jesus. These are they who deny not the Holy Spirit. . . These are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb shall have finished his work. These are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial; and also the telestial receive it of the administering of angels who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation."

These are the teachings of "Mormonism." They make plain to our understanding a great many Bible truths with which learned theologians have been wrestling for many generations. They show unto us why Christ "went and preached unto the spirits in prison," and what was meant by the Prophet Isaiah when he declared "they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." They present a *broad*,

a *liberal* view of the plan of life and salvation, and accord unto all men their just deserts, "to them who, by patient continuance in well doing, seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath." The Latter-day Saints believe in, and strive to be governed by, this doctrine. It is as broad as the universe itself, and in its scope provides for all the human family. It opens up the way for progression beyond the vail, and makes clear the fact that in a day to come "every knee shall bow and every tongue confess that Jesus is the Christ."

In presenting their principles before the world, the Saints do so that their neighbors may be left without excuse, and that they may be given the privilege of accepting the Gospel here in the flesh, that through their "faith and good works" they may merit a place in the celestial kingdom. This being the case, there is not much warrant for the charge that they are narrow-minded, for their religion precludes such a possibility, the truth "as it is in Christ Jesus," having made them the freest and most liberal minded people on earth.

A. B.

THE STAR desires reports of Conferences as soon after the close of the meetings as possible.

ERRATUM.—In the published report of the Sheffield Conference, a mistake crept into the statement concerning the number of tracts distributed in open-air meetings. It appeared "482" when it should have been 4,829, the 9 having been left out of the report sent us.

A GOOD WOMAN GONE.—President William J. Facer of the Liverpool Conference, reports the death at Walmer Bridge, Longton, near Preston, October 3, 1901, of Sister Margaret Gardner, in the eighty-second year of her age. Sister Gardner joined the Church in early days, having accepted the Gospel at Longton, in 1838, when Elder Heber C. Kimball and others were laboring in that section. She died as she had lived, bearing a faithful testimony to the divinity of the mission of the Prophet Joseph Smith. Deceased will be well remembered by all the Elders who have labored in that district as a kind and loving mother to her family, and a good and true friend to the servants of the Lord. She has been a subscriber to the STAR for over sixty years, being one of the first to sustain this worthy cause, and that it might be perpetuated in the family, she requested her children to continue her subscription. President Facer and Elders Amos H. Turner and Franklin C. Moyle attended the funeral.—*Utah papers please copy.*

ARRIVALS.—Elders Francis M. Cox of Manti, and Francis Starkey of Roy, Weber County, Utah, arrived in Liverpool by the steamship *Commonwealth,* on Thursday, the 3rd inst. Accompanying them was Elder Levi Greene Richards of Salt Lake, en route to Paris to take up the study of art. Elder Richards labored in the Sheffield Conference three years ago.

APPOINTMENTS.—Elders Francis M. Cox and Francis Starkey have been appointed to labor in the Birmingham and Leeds Conferences respectively.

DEPARTURES.—The following Elders sailed for home to-day per s.s. *Commonwealth*: George Perkins, Joseph S. Dixon, Stephen Thurston, Fritz Keller, Anders Nielsen, Lars Christofferson, Alexander C. Patterson and Sister Elizabeth Patterson. Sisters Lucy B. Young and Emma Lucy Gates were passengers on the same boat, both having spent the past three years in Germany, where the latter has been studying music and voice culture. There was also aboard Sister Janet Thwaites, who for upwards of a twelvemonth has been a valued member of the force at "42." All have our best wishes for a pleasant journey and a safe arrival at their respective destinations in Zion.

CONFERENCE NOTICE.—The Manchester Conference of the Church of Jesus Christ of Latter-day Saints, will be held in the St. George's Hall, Lord Street, Oldham, on Sunday, October 20, 1901, services commencing at 10:30 a.m., and 2:30 and 6 p.m. A cordial welcome is extended to all.

ABSTRACT OF CORRESPONDENCE.

PRESIDENT FREDERICK A. MITCHELL of the Newcastle Conference communicates this sad intelligence:

"At the village of New York, near South Shields, Northumberland Co., England, George Daniel Ludwig Philip Romeg, was accidently killed while working in a coal mine. Deceased was aged 34 years, 10 months and 29 days, and was born in Inglefingen, Germany, becoming a member of the Church of Jesus Christ of Latter-day Saints, in March 1899. From that time until his death he was a faithful and devoted Saint, and for some time had acted as assistant superintendant in the Shields Sunday School. The funeral was held on Saturday the 5th inst., at his late residence, and was conducted by the Elders. The speakers were Elder Chas. A. Hall, and President Mitchell. Many Saints and neighbors attended and followed the remains to their resting place, interment being in the Preston Parish Cemetery. The hymn 'Unvail thy bosom, faithful tomb,' was sung, and President Mitchell dedicated the grave. Deceased leaves a wife and two children to mourn his untimely departure."

IN a letter to President Lyman, President Anthon L. Skanchy of the Scandinavian Mission says:

"Our Elders are laboring energetically for the spread of the Gospel, and would reluctantly relinquish the foothold they have here. The good work has, in Sweden at least, been given an impetus by the two female agents of the anti-"Mormon" league, who have been lecturing the country against us. This has had the effect of arousing the people to investigate, and has given the Elders plenty to do.

"Several of our missionaries are naturally looking towards being released soon; hence we can use as many Elders as you can spare us. The fact is,

we are much handicapped for want of men to carry on the great work, and already we have been compelled to leave large branches without an Elder, and the prospect is that such will necessarily have to happen in other places, unless we get some assistance. Favorable consideration of this matter at the earliest possible moment, will please us very much, and help us materially to continue the work now in hand in this fruitful part of the Lord's vineyard."

President William Horsley of the Bristol Conference writes:

"I have just arrived home from the Channel Islands after a very pleasant trip. I found the work there in much better condition than I anticipated, Elder Clarence Le Roy Lewis having done good service. In company with Elder Lewis we spent an evening by invitation with His Majesty's Chief Superintendent of Customs for the Island of Jersey, Mr. John Bennett, who comes from the north of Ireland. Mr. Bennett is a strong Protestant and a perfect gentleman. I gave him a copy of "My Reasons for Leaving the Church of England." He has invited me to correspond with him. Elder Lewis has several warm friends on the Island of Guernsey. There are also several faithful Latter-day Saints. While there the father of a family made application for baptism, and I baptized him in the sea at Saints' Bay. This man's wife has been in the Church all her life, and it gave the family much joy to see their father baptized and become one with them. We cannot openly tract on this island, but I think a good live Elder another summer, and this winter for that, could do much good visiting and holding cottage meetings with both Saints and strangers."

Submitting his report for September, President William J. Facer of the Liverpool Conference remarks:

"The month just closed has been a very successful one with us throughout the Conference. We baptized six into the Church at Lancaster. Here in Burnley the attendance at our meetings has increased weekly. Though we have no Saints as yet, many have expressed their willingness to be identified with the Church. At our Sunday night hall meetings the regular attendance numbers over forty, all of whom are sincere searchers after truth. On Sunday, October 6th, we organized a Sunday school with an enrollment of 23 members—11 adults and 12 children. We have a valuable acquisition to our work here in Burnley in the person of Sister Annie C. Kimball, she and Elder Kimball having been transferred from Rawtenstall to Burnley. Sister Kimball officiates at the piano and renders invaluable service to our Sunday work. We feel that it would be impossible to dispense with her labors. We have a nice, clean, comfortable hall with a piano in, which enhances the work materially. We desire to be blessed with the Spirit of the Lord that we may be made equal to our positions, and instill into our friends here the rich truths of the Gospel. We hope to be able to show them the better way, and let them see that there is something more in the Gospel of Christ than is preached by orthodox teachers of the present day. The Elders are all well and each one is striving to magnify His calling."

President Sylvester Q. Cannon writes from Rotterdam as follows:

"I now take the opportunity of writing you further regarding the Arnhem Conference, and the work in general in this mission. The last Conference in Arnhem was attended by President McMurrin upon his visit through the European Mission. The improvement and prospects of the Arnhem Conference since that time are very noticeable. Then there was more or less a spirit of discontent and slackness among the Saints in their duties, and it appeared as though the work was almost at a standstill. But I am glad to be able to state that in the interim considerable advancement has been made, although there is yet much room for improvement and progress.

"As a means of creating a greater interest in the Sunday schools among the officers, teachers and children, as well as among Saints and friends, we have lately begun holding Reviews among the various schools to which the Saints and investigators would be invited, and through the exercises a good idea be obtained of the progress of the members of the school. A review of the Arnhem school was held in the afternoon during Conference, and was quite praiseworthy. The meetings of the Conference, especially in the evening, were well attended, and a fine spirit and excellent order prevailed. On returning from the Conference a meeting was held at Utrecht. This field has just been opened this summer, and the interest and earnest inquiry regarding the Gospel is very encouraging, promising a very fruitful district. The outlook generally is good. We expect to hold Conference in Groningen, on the 27th of this month. The missionaries are working zealously for the advancement of the cause. I have just learned, however, from Elder Chas. P. Beus, President of the Liege Conference in Belgium, that Elder Henry R. James has, about three days since, been taken sick. Elder Beus thought it wise to call a doctor, who at first thought Brother James had the appendicitis, but after a careful examination announced that with good care he would be restored in a few days."

In a letter dated Aarhus, Denmark, October 4th, President James C. Peterson of the Aarhus Conference says:

"In sending for a few books I will at the same time give you an idea of what we are doing here in Aarhus. Generally speaking, our prospects are fine. Since President Lyman was here there seems to have been an awakening amongst the people. We have many strangers visit our hall, and nine received the ordinance of baptism last month. In the southern part of the Conference, across the line in Slesvig, amongst the Danish speaking people, we have permanent quarters. Two weeks ago I received word from Elder Jorgen S. Jorgensen that he was about to be banished, and asking us to unite and pray for him. We did so, asking the Lord to grant us more liberty in that section, so that we might be able to better promulgate the glad tidings amongst our fellow-men. September 23rd Elder Andrew Mortensen and I took train for Róde Kro Slesvig, where we arrived the same evening, meeting the Saints and Elder Jorgensen, with whom we had a very enjoyable time. Next day we called on the probate

judge and had an interview with him, showing him that our aim and object was to teach the people wholesome doctrines that would not only benefit them in this life, but also give them a hope in the life to come, if they would only listen to and obey our doctrines. We called his attention to our twelfth Article of Faith, defining our attitude respecting rulers and governments. This had the desired effect, and he granted us the privilege of holding meetings, visiting the people, distributing tracts, and, in short, gave us nearly the same liberty we have here in Denmark. We hope and pray that it may continue to hold good. Two meetings which we held were fairly well attended. Elder Jorgensen had received many invitations to visit strangers, and he is now filling his engagements in the hope that a good work will be done in that section."

THE LONDON CONFERENCE.

THE London Conference of the Church of Jesus Christ of Latter-day Saints, convened in the Finsbury Town Hall, Rosebery Avenue, London, Sunday, October 6, 1901, President George Q. Morris presiding.

The morning meeting commenced at 10:30 a.m., with an attendance of about 124 persons, among those present being Apostle Francis M. Lyman, President of the European Mission, and Sister Rhoda A. Lyman; Elder Joseph Eckersley of the Liverpool office; President Niels P. Aagard and Elder Ephraim G. Hughes of the Welsh Conference; Elder William T. Hart of the Grimsby Conference; Elder Walter Read of the Nottingham Conference; Elder Joseph G. Parks and Sister Eva R. Parks of the Norwich Conference; Elder Le Roy C. Lewis of the Bristol Conference, and Elder Arthur R. Reddish of the Sheffield Conference.

President Morris made some opening remarks welcoming all who had assembled, after which the general authorities of the Church were presented and sustained; also Apostle Francis M. Lyman as President of the European Mission, Elder George Q. Morris as President of the London Conference, and the following named Elders and lady missionaries to labor in the districts indicated: North London—William A. Shepherd, Edward E. Jenkins, William F. Fisher, Jr., Tracy Y. Cannon, David Crackles, Francis T. Bailey, Alice Sargent, Jennie Woodward, E. Isabel Penfold, and Olive E. Clark; Stratford—William B. Dougall and Cyrus E. Snell; St. Albans—Alfred Gardiner and Charles H. Smith; Bedford—Walter K. Hawkes and Marlon Van Cott; Southampton—George A. Blanthorn and Samson Knowles; Ashford—Irving C. Emmett and David Athay.

President Aagard then addressed the meeting upon the unity existing among the Latter-day Saints, and the principle of revelation. He was followed by President Lyman, who occupied the remainder of the time, speaking upon the importance of partaking of the Sacrament worthily. He also spoke upon the character of the Latter-day Saints, and of the necessity of continued revelation. Benediction was pronounced by President Morris.

The afternoon meeting convened at 2:30. Elder Jenkins was the first speaker. He bore testimony to the restoration of the Gospel, and the ful-

filment of the promises of the Lord. Elder Dougall then spoke, giving good instructions and exhortation to the Saints; and Elder Emmett dwelt upon the first principles of the Gospel.

A sacred solo was very sweetly rendered by Sister Emma Lucy Gates, after which President Lyman addressed the assembly, speaking of the love and good order existing among the Latter-day Saints. Benediction was pronounced by President Morris.

The evening meeting commenced at 6:30. The attendance at this service was very gratifying, the large hall, with a seating capacity of 500, being fully taxed. Elder Eckersley delivered an able discourse on the restoration of the Gospel through the Prophet Joseph Smith, followed by a sacred quartet, entitled "Lead Kindly Light," rendered by Sisters Emma Lucy Gates and Maggie Tout, and Elders Edwin F. Tout and William A. Shepherd.

President Lyman spoke of his personal acquaintance with all the prophets and leaders of the Church since its organization, and then referred to the confused condition of the Christian world, and the great need for latter-day revelation. The speaker was much gratified at the fine hall in which we were permitted to meet, and felt to bless and thank the town councilors and all who were doing the right thing for this people.

The choir sang an anthem, "Song of the Redeemed," and benediction was pronounced by President Aagard.

Priesthood meeting was held on Monday, October 7th, from 9:30 a.m. until 4 p.m., during which time the Elders submitted their reports and received instructions from President Lyman.

The following statistical report for the past six months was read: Missionaries from Zion—Ladies, 4; Seventies, 18. Local Priesthood—Elders, 28; Priests, 17; Teachers, 5; Deacons, 2; members, 520; total officers and members, 572; children under eight years old, 103; total number of souls, 675. Tracts distributed—from door to door, 56,054; in open-air meetings or otherwise, 20,643. Books distributed—sold, 406; loaned, 297; given away, 401. Strangers' houses visited—with first tract only, 16,230; by first invitation, 354; by re-invitation, 581. Gospel conversations, 3,338. Meetings held—hall, 297; cottage, 89; outdoor, 475; Sunday school sessions, 88; M. I. A., 27; Bible classes, 191; Priesthood, 28. Meetings attended—indoor, 1,915; outdoor, 1,460. Baptisms—new members, 33; children of members, 10. Confirmations, 43. Children blessed—of members, 12; of non-members, 3. Emigrated—over eight years of age, 7. Died—over eight years of age, 3. Received, 5. Removed, 1. New subscribers for the STAR, 5.

On Saturday evening, October 5th, a very successful concert was given in the large hall of the Finsbury Town Hall, there being in attendance nearly 600 people. A choice program was rendered by Elder Edwin F. Tout and his talented family, and Sister Emma Lucy Gates and others.

WILLIAM A. SHEPHERD, Clerk of Conference.

OCCASIONALLY a book adds to the world's stock of thought, but more frequently it merely augments the supply of waste paper.

LET "THE FLAG" DROOP.

(Lines to the Memory of the Late President McKinley.)

Let "The Flag" droop, this is no time for mirth,
Joy is suspended in this hour of Fate;
Let sympathetic souls o'er all the earth
Bewail the dire result of murderous hate.

Red-handed Anarchy, a victim sought;
Red-handed Anarchy, a victim found;
A nation's loss, a widow's grief is nought
To ruthless beasts of prey who lurk around.

Ingratitude! that braced a traitor's hand
Has spread from sea to sea a funeral pall.
Is there a tongue so cruel in the land
That can the foul assassin's deed extrol?

The brightest mark attracts vile Envy's gaze;
Hate strikes the foremost of the multitude;
Champions of right sleep in untimely graves—
Chieftains, whose chief offense was being good.

The annals of the martyred of our race
Shall long preserve McKinley's stainless name;
His faith in God, that softened death's embrace,
Shall add fresh luster to Columbia's fame.

Let "The Flag" droop. Treason its shaft has hurl'd!
Pity the widowed wife, the lonely mate.
Let "The Flag" droop, and show to all the world
That Freedom's sons respect the truly great.

Emily H. Woodmansee, *in the Deseret News.*

DIED.

White.—In Salt Lake City, September 20, 1901, George White; born at Walsall, Staffordshire, England, March 26, 1821, and emigrated to Utah in 1868.

Miller.—In the Twentieth ward, Salt Lake City, Utah, Sunday, September 22, 1901, of Bright's disease, Thomas Miller; born in Edinburgh, Scotland, July 6, 1825, where he joined the Church in May, 1851.

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